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## Reflection of Ideas about Native Land in Poetic and Prose Works Using Narrative Literature Technique

BAUYRZHAN Z. OMAROV<sup>1</sup>, MUKHIDIN B. SALKYNBAYEV<sup>2</sup>, TORALI E. KYDYR<sup>3</sup>,  
GULNARA I. KULDEYEVA<sup>4</sup>, MANSHUK Z. YESKINDIROVA<sup>5</sup>,  
& ZHULDYZ K. ALSHINBAYEVA<sup>6</sup>

<sup>1,4,5,6</sup>L.N. Gumilyov Eurasian National University, Kazakhstan

<sup>2,3</sup>Al-Farabi Kazakh National University, Kazakhstan

The reflection of the idea of the leading role of native land is decided by the fact that the primary attention is determined by the interest in the concept of the revival of national identity. The aim of the article is addressed to the formation of ideas about the reflection of native land during periods of socio-economic upheaval. The cognitive approach was a principal determining factor in considering the problem of the antinomy of the personal and social nature of the concept. The novelty of the study can be assessed by the fact that the idea of belonging to a small territory as regards a particular ethnic group can be expressed through cultural interaction. The practical significance of the study is determined by the possibility of forming a structure of understanding of small cultural communities basing upon the activities of writers.

**Keywords:** Emotional-cognitive process, native homeland, mentality, national identity, revival, narrative literature technique

A characteristic feature of modern sciences in the Republic of Kazakhstan and beyond was the in-depth attention paid to the problems of national identity (Sydyikov, 1991). This was facilitated by social, cultural, historical, political, economic, and other circumstances of the country's life and certain external factors – globalization, universalization, internationalization, and the like. In the Republic of Kazakhstan, such an interest in the essence of national identity was determined by the collapse of the USSR and gaining independence, which, following it, prompted people to comprehend their national self-significance, individuality, and ethno-differential consciousness (Kekilbay, 1992). And only subsequently, a complex of external factors joined the internal ones, which further aggravated this issue.

The awakening of national consciousness causes an interest in national identity at the beginning of the 21<sup>st</sup> century. It is associated with strategies for maintaining national unity, preventing a socio-cultural split in society, and then with the need for final national consolidation (Dosmakhameduli, 1991). Recently, national identity has increasingly become the subject of deep interest of scientists from various fields, which is quite logical and is associated, first of all, with the understanding of new values, the strengthening of tendencies for a conscious growth of national self-awareness and understanding of its necessity as a fundamental component of the state (Kaskabasov, 1993). Culture and art are called upon

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Correspondence to: Bauyrzhan Z. Omarov, Department of TV, Radio and Public Relations, L.N. Gumilyov Eurasian National University, 010000, 2 Satpayev Str., Nur-Sultan, Republic of Kazakhstan

to form and preserve, restore, and develop the national-cultural organism of society, which, of course, affects the formation of its national identity (Sobolev, 1940). Culture is one of the tools for building a civil society and a qualitative development of a nation and therefore is an integral component of the phenomenon of national identity.

The connection of the artist, his work with the nation, and its culture are imminent and permanent, explicit, and implicit at the same time. Any artistic, creative, or literary work arises on ethnic grounds. Therefore it has a corresponding character and aesthetic look. And it is precisely the nationality-forming function of fiction that researchers consider most important for recipients. So, literary texts, in the process of formation of which the author's consciousness and subconscious play an essential role, are not only one of the best ways of self-expression of a creative person and a form of reaction to events occurring in the outside world, but also one of the most important means of creating a national identity (Syzdygova, 1995). In similar contexts, certain studies can be cited. In one such study, Research focuses on the role of community-based media in information distribution in the Riverside community, a cultural tourism destination in Thailand. Moreover, the study lays stress on the idea of 'hyperlocal' media (Youkongpun, 2015). Going on to substantiate the cultural identity in the light of foreign media expansion in India, Dash (2015) asserts that the Indian market today is comprised of the global, the local, the regional, and the glocal media signifiers.

The question of defining the concept of "identity," as well as its attendant issues – "identification" and "self-identification" (Kitagawa, 1991) – remains a problematic issue. It is worth identifying their essence by using the achievements of those sciences that studied the outlined phenomenon, in particular psychology, philosophy, sociology, and anthropology, which study "identity" as a general category, and nationology, ethnology, political science, cultural studies, and others, whose subject of research is precisely "national identity" (Skinner & Kubacki, 2007). The study of this issue in the field of psychology is mainly associated with Z. Freud and E. Erickson (Tolstova, 1984). Freud introduced the term into scientific circulation, and the research of Erickson became decisive in the formation of the worldview positions of other researchers of this problem (Harutyunyan, 2019).

The aim of the study is the formalized reflection of ideas about native land in poetic and prose works using the narrative literature technique, and the objectives of the study are:

- (i) to identify the concept of "identity" essence by using the achievements of psychology, philosophy, sociology, and anthropology;
- (ii) to consider various approaches to the study of the phenomenon of identity: psychoanalytic, behaviorist, cognitive, existential-humanistic, structural-dynamic;
- (iii) to analyze varieties of personality identity.

## Methodology

Psychologists understand the term "identification" (from lat. identificare – to identify) as an emotional-cognitive process of identifying a person with another person, group, sample-based on emotional connection, inclusion in one's inner world and acceptance as one's norms and values, as a result of which one's personality is formed and manifested (McCarthy et al., 2012). Reference books on psychology define the concept of "identification" as the process of establishing the similarity of something with something, as the most important mechanism of socialization, manifested in the individual accepting a particular social role when entering the group, in recognizing his group affiliation, and forming social attitudes.

General psychology (psychology of cognitive processes) considers this concept as recognizing something or someone through a comparison of one object with another based on some attribute or property, as a result of which their similarity or difference is established. Social psychology – as an emotional-cognitive process of an unconscious identification of an individual with another subject, a group of individuals, or a behavioral pattern; the mechanism of the placing oneself to another's place, into his living space, circumstances for the assimilation of his meanings, which is necessary for understanding and interpreting another person by identifying himself with other (Romaine, 2013). In psychoanalysis, the term "identity" is used to explain the phenomena by which the "superego" is formed. *Id* (a person) assumes a particular social role, which is considered as one of the mechanisms of psychological defense that consists of unconsciously likening oneself to another object that causes negative experiences. The psychology of art examines identification as identifying oneself with the characters of a work of art, due to which behavior of a hero and a design of a job, his emotional experience is realized.

The appearance of this term in personality psychology is associated with the study of Anna Freud, the author of the theory of protective mechanisms of a personality, who proposed a three-level model of its structure, according to which the "ego" functions as an unconscious part of the human psyche, represent biological needs, a set of instinctual drives, and "superego," which imposes (introduces) social motives. The ego fulfills its function if its protective mechanisms reduce anxiety and pain, transform needs so that they can find a certain degree of pleasure under any conditions. Thus, the most harmonious relationship between the "ego," "super-ego," and the outside world is preserved. This approach in the therapeutic practice of psychoanalysis continued to be used by supporters of the "ego" psychology of E. Hartmann, the psychology of self-identification of H. Kogut and neo-Freudians. From these practices, research has penetrated the plane of self-development and self-identity of a person and subsequently into the personal (individual) and social (group) identifications of it (Kokkola, 2019).

The next stage in the development of the concept of "identity" as a specific part of "geo-ethics" can be considered a psychosocial idea based on the characteristics of the interaction between individual biological changes and the socio-cultural environment. The author of this concept distributed the self-development of a personality into eight stages, which are characterized by biological and psychodynamic changes and the imposition of specific social requirements on the personality. At each stage, the identity of the individual evolves, the completion of the formation of which means a sense of self-sufficiency (obtaining the desired result only thanks to one's strengths) and psychological well-being. His concept is somewhat different from the cognitive approach. If in cognitive, social psychology, the idea of personal identity is based on self-knowledge and conceptual reflection, then this concept is based on feelings and sensuality.

At the present stage of development of psychological science, there are various approaches to the study of the phenomenon of identity: psychoanalytic, behaviorist, cognitive, existential-humanistic, structural-dynamic. Proponents of the cognitive approach consider the concept of "identity" as a cognitive system that has two subsystems: personal and social, and therefore explore their relationship and manifestation by the individual. In particular, this aspect was one of the determining factors in considering the problem of the antinomy of the personal and social nature of the concept, and in determining that it is a potentially complex and challenging phenomenon, one of the conceptual and empirical tools for studying the even more complex notion of "personality" (Magauin, 1978).

Exploring personal identity, this term is understood as the ability of self-reflection and self-awareness. Based on studies of the interaction of self-determination and

socialization of personality, the formation of identity in the context of social interaction, it is concluded that the development of character is still impossible outside the synthesis of identifications that were formed in the process of socialization. Aspects of social identity are considered through the connection of personality psychology (its mental properties, qualities, personality characteristics) and the structure and function of the social groups to which it belongs. People need to belong to the community, and because of this sense of belonging, they feel protected. Individual identity ("I-identity") includes role-based identities, and collective ("we-identity") contains group and social-categorical identities (Liu, 2010).

It is possible to consider this concept in a social context, defining it as a process in which a person actively chooses his pattern among various patterns of behavior to maintain internal balance and fulfill the requirements of social adaptation. In the humanities, personal identity is opposed to social. The difference between individual and social characters comes from the concept according to which the personality consists of "I" (the subjective component) and "me" (the objective element, which has a social origin). In other words, each person has a particular set of roles that she performs in society. Thus, the nature of the process of personal identification is determined by the community in which the personality develops (Mo & Shen, 2003).

Whereas the issue of personal identity concerns individual identification and is associated with the "ego" of the personality, the concept of social status is associated with phenomena that arise through the collective way of life, which, in turn, determines the assimilation by it of the values and goals of the group of which she considers itself a member (Bocheliuk et al., 2019). Theories of social identity and self-categorization explain the group behavior of people. Social status is the result of social comparison in which people tend to perceive their group to differ not only from other groups but also to be better than them. Identity is not a negative phenomenon, because the social categorization that underlies it does not in itself mean discrimination. Still, it is a simple way to attribute a person to a specific meaning in the social world. Thus, the identity of an individual or a collective (as a whole organism) is determined based on differences from others (Anatolyevna et al., 2018).

## Results and Discussion

The presence of two general types of identity in an individual – social and personal, has been repeatedly confirmed. Social is determined by membership in various social groups, and personal – by idiosyncratic properties that distinguish one person from another. Also, it should be emphasized the participation of cognitive processes in the formation, maintenance, and change of identity. Two values of the concept of "identity" are distinguished: sameness (Latin *idem*, English *sameness*) and selfhood (Latin *bononiae*, English *selfhood*). It is possible to consider this selfhood is what it is. Researchers call it individual or personal identity, and sameness is called group or social (Thomas, 1958). The concept of "identity" has been and remains an object of study in domestic science. Scientists mainly analyzed varieties of personality identity (cultural, religious, national, ethnic, social-class, professional, personal, gender, family, etc.), features, means, and factors that affect their formation.

A person, on the one hand, tries to realize herself as a unique being, identical only with herself personally. On the other, it belongs to a specific community, and her socialization consists of perception, assimilation, and behavior following social values and norms of practice. Therefore, in this way, it can be stated: identification is a two-pronged process since it covers the personal and social sphere of life. Personal identification

should be defined as the awareness and identification of those qualities that distinguish an individual from other people. The unique “I” in the process of social self-identification of a person gives an awareness of her position in society, determine the type of social relationships and life strategies.

Along with the concept of “identification,” the adjacent concept – “self-identification” should be used. This process is projected onto the problem of social self-identification of a person, and the features of its formation and transformation in various historical eras are analyzed. Summarising the research, we interpret self-identification as a process of correlating oneself with one’s own “I,” as a complex activity of a person, the goal of which is self-determination, and the result is a feeling of conformity to one’s “I,” which has an identity, through the verification of one’s moral qualities, beliefs, needs, interests, ideals, which regulates the direction of personality behavior and governs all aspects of human life in society. Thus, a self-image is formed as a person who belongs to a particular group (generic, social, national), and, consequently, the correspondence of actions characteristic of it. Self-identification processes are influenced by both external sociocultural determinants and internal individual-personality determinants (Omaruly, 2017).

So, the concept of “identification” is defined as the emotional-cognitive process of an individual identifying himself with another subject, group or pattern, developing non-linearly throughout a person’s life. The result of this process is the identity that is acquired by a person in the process of her individual development; a dynamic system having a complex hierarchical structure and is determined by the individual’s desire for integrity, belonging to a particular group (social, ethnic, etc.), a sense of owning “I” (at the level of its cognitive, emotional, evaluative and behavioral components) in society.

Identity determines the characteristics of self-awareness and self-control, attitude towards other people, and personality behavior. The process of its formation goes through a series of developmental phases from childhood to the end of life, filling the personality with a specific meaning. Identification as a psychological process is essential in the behavior and mental growth of an individual, since it provides an extension of the range of experiences, enriches the internal experience, allows to overcome fears, a feeling of weakness and inferiority. Identity is a human need and is justified by the necessary processes of socialization, self-realization, self-development, and self-improvement. It is especially interesting to follow the formation and identification of identity in a creative person, which stands out among others with a unique depth of perception, emotionality, high vitality, unconventional thinking, and the like. For example, among poets who interpret reality, they model the feelings of their lyrical hero, investing in them the specifics of their essence, their identity.

One of the varieties of personality identity, which is considered the most controversial and problematic in society today, is national identity. To comprehend the content of this concept, correlative categories such as “nation,” “national idea,” “national character,” and “mentality” are essential. They are not new and are already quite widely represented in the humanities, having accumulated a significant scientific bibliography. In particular, social psychologists interpret the nation as one of the essential reference groups, the social community of people, which has its name, territory, language, origin (generic community), a cultural and information field with codes and symbols that can be distinguished by members of this nation. This commonality is a natural and definite system of objective circumstances, social phenomena that people encounter throughout life, determining their actions and deeds. It is considered the highest form of existence of an ethnic group. For its inner unity, culture, which gives people awareness of their community,

is of utmost importance. The identity of the national culture is manifested through traditions, customs, rites, folklore, and language, preserving the specifics of national spirituality for passing it on to future generations.

The interests of the nation as an ethno-political community are concentrated primarily in the fields of politics and culture; therefore for it (the country), the most important thing is to preserve the identity, cultural and linguistic identity in its national form, that is, in the way of the implementation of a national idea. Therefore, the federal plan is the ideological basis of national identity, and its preservation, in turn, is the guarantor of the implementation of the national idea. Moreover, the recognition of the identity of a person with a particular cultural model occurs precisely based on a national plan. It should be emphasized that the central idea reflects the deep level of national consciousness, acts as all forms of reflection of the nation over issues of the essence of the national community, and the meaning of its existence. Also, it contains a set of value orientations of the country, the direction of thinking of the people, the ability to feel, and act in tune with national interests. The national idea is formed depending on traditions, culture, the whole environment of human beings and, at the same time, influences them, is a spiritual catalyst for national revival, and the highest manifestation of politicized national consciousness.

Actually, "mentality" in humanities is considered as a form of spiritual and cultural self-identification of representatives of ethnic communities, which confirms the presence of ethnically differentiated characters that are rooted in the mental composition, behavior, cultural, and economic activities. It should indicate the manifestation of mentalities like people's thinking, the way they act, psychological characteristics, worldview, and behavioral reactions, in culture and beliefs, traditions, and habits of people. And therefore, it is undoubtedly connected with national identity. Literature also has a close connection with mentality: the historically established widespread attitude determines the originality of the research of a particular ethnic group (Dodonova et al., 2019).

The national character and features of the worldview are significant factors in the formation of the national identity of society. Residents of the Republic of Kazakhstan belong to the introverted behavioral type; therefore, the peculiarities of the people's worldview are, first of all, self-deepening, lyricism, aesthetics, and philosophical, and there is also an anarchist core. The national character is determined by the complex of cultural values, the rules of behavior and the system of customs that are inherent in each country, is a combination of features characteristic of a particular ethnonational community, developed over the entire period of its historical development and is determined by the combination and predominance of specific characteristics. These include, in particular, the centuries-old frontier worldview of the people, the influence of landscape features (organic unity with the natural environment, immersion in nature, the inseparability of micro- and macrocosmos), and the geopolitical situation. The loss of natural ties will lead to a sense of loss of the homeland, and this, in turn, will end with the destruction of ethnic and national integrity, and, consequently, national identity.

The concept of "national identification" is defined as the process of forming an identity within the macroenvironment of one's nation. That is, a person accepts and professes a complex of values, norms of behavior, lifestyle inherent in this environment, lives following them, and thus indicates belonging to this. This process takes place at three levels of the formation of human certainty – biogenetic, socio-psychological, and cultural-historical. It is defined as continuous reproduction and a new interpretation of the characteristic values, symbols, memory, myths, and traditions that form the personal heritage of the nation, as well as the identification of individuals with these signs, ancestry,

and cultural components. Also, the “I” of each person is differentiated into different identities and roles – family, territorial, class, religious, ethnic, and the like. They designate national identity as a critical cultural identity and define its main features: historical territory (native land), common myths (historical memory), common culture, universal legal rights and obligations for all members of the community, informal economy (Romaine, 2013).

Two variants of national identity are also determined depending on the way the nation was created; its two models are distinguished – western and eastern (“ethnic”). The main components for the first are the historical territory, the political and legal community, the political and legal equality of members, and the common civic culture, and ideology. The defining features of the second, characteristic of Eastern Europe and Asia, are the common origin and native culture. The peculiarity of the Western concept is that a person has a choice – she chooses which nation to belong to. For the ethnic model, such an option is unacceptable, because, despite the selection of the territory of residence, it will remain a member of the community in which it was born. If the western model is based on the law, then the eastern model is based on folk culture, language, traditions, and customs.

Harutyunyan (2019) admits the existence of various collective identities. As he states, nothing will prevent individuals from identifying themselves simultaneously with Finland, Belgium, and Europe and being loyal to each of these entities in an appropriate context or to feel like a Yoruba, Nigerian, and African in concentric circles of fidelity and independence. However, let us not wholly agree with this opinion, since identity carries a deeper meaning and connection, including connection with the place where a person was born. Therefore a person can identify herself with a specific hierarchical order (and not with any several countries of your choice) modeled on city of birth (“small” homeland)– region– country– continent. However, the following concept is accepted unconditionally: what we mean by “national” identity also occupies a particular place in the structure of the political community, which requires a specific social space, a well-demarcated limited territory with which community members identify themselves and to which they feel their belonging.

National identity is defined as a sense of commitment to the nation, a set of ideas and moods that form the conceptual basis of statehood, noting that at the cultural level, it refers to the collective representation of the people, their attitude to other nations and ethnic groups. This is a three-way phenomenon, determined based on self-categorization (psychological affiliation, the process of identifying oneself as an American, Kazakhstani, Italian, etc., in the sense of one’s perception and understanding of one’s place in the group), positive affect (an emotional aspect of the concept: feeling of closeness and pride in their country and for what it symbolizes, the process of identifying themselves with their fellow citizens’ based on standard expectations, moral values, joint ownership) and the normative content of the concept (specific set of ideas about what makes a nation different from others– core values, goals, territory they occupy, attitude to other countries).

National identity is an associative attribute, which not only helps to determine the features and directions of development of culture, politics, and other spheres of the nation’s life but also ultimately– to protect them. This identity also determines the interests that are protected in foreign policy. In particular, a causal relationship is seen here. That is about the certainty of the state’s international strategy by the level of formedness and orientation of the national identity of its society. This model also works in the opposite direction. In essence, global politics is an arena in which political scientists consider the cultural imperatives of a nation, which are manifested in the internal dynamics of each nation-state and its relations with other countries.

In a national identity that harmonizes a factor, which can combine individuals with a sociocultural community, can give it a sense of belonging not only to a group of people (like



a professional, gender) but also a sense of “home,” kinship with the land and other people who live on it, undoubtedly, has a positive impact in the globalizing 21st century, where there are a crisis and transformation of personality identity. National identification, like any other process associated with a person, has a philosophical and psychological basis. The rational is determined by the worldview, place of birth, religion, personality culture, the choice of life guidelines, the ratio of social and personal values, and the psychological by internal psychological processes, the peculiarity of reactions to external events as stimuli, psychological characteristics, temperament, and the nature of a person.

National identity is the result of a process of conscious and subconscious identification of a person with her nation, a method of self-assertion of a person as a bearer of an appropriate culture, recognition of her involvement in the system of its values (language, ethical standards, cultural heritage) (Kokkola, 2019). A common culture, history, love of one’s land, myths, and symbols that can generate emotional connections – this is precisely the “core” of national identity, its main components. National identity is correlated with both objective and subjective reality. Among objective indicators, one can distinguish the place of birth and residence, geographical area, social grouping, ethnic group, national community, language, traditions, customs, rites. The identification of people with them or their actual belonging to them leads to the interpretation of them as “their own.” The subjective reality of identity embraces its various personal manifestations, forms, levels, and types (conscious and unconscious, permanent and temporary, rooted, and floor).

The formation of national identity takes place in at least three channels: historiography, collective memory, art, and literature (Omaruly, 2017). Specific patterns and characteristics of identity are mediated by folklore historical tales. Therefore, there is no doubt in the existence of a connection between the psychosocial concept of “national identity” and fiction. Literature is an essential source of the creation and formation of national identity since it accumulates in itself the depth of human consciousness, historical memory, mentality, the national character of the people, etc. The creativity of any artist, as known, is somehow an expression of his worldview, his philosophy of life, and, therefore, a reflection of his personality, including national one. Thus, the presence of a modus of national identity in a literary work is reasonably well-founded, and there are many examples of this in the history of literature. The purpose of such literature is the formation of the national consciousness of society, the impact on its development, the promotion of its consolidation.

The modus of national identity has been traced in the literature for several centuries, which emphasizes the relevance of its problems for the nation. National identity is an associative attribute, which not only helps to determine the features and direction of development of culture, politics, and other spheres of the nation’s life but also ultimately – to protect them (Kitagawa, 1991). This identity also determines the interests that are protected in foreign policy. In particular, there is a causal relationship. That is, we are talking about the certainty of the state’s international policy by the level of formation and orientation of the national identity of its society. This model also works in the opposite direction. In essence, global politics is an arena in which political scientists consider the cultural imperatives of a nation, which are manifested in the internal dynamics of each nation-state and its relations with other countries (Zhilavskaya et al., 2016; Zhilavskaya & Ivanova, 2018).

There is a harmonizing factor in national identity that can combine individuals with a sociocultural community, giving it a sense of belonging not only to a group of people (like a professional, sexual), but also a feeling of “home,” kinship with the land and other people who live on it, which, undoubtedly, has a positive impact in the globalizing 21st century, where there are a crisis and transformation of personality identity. The modus of

national identity is expressed textually and at the structural (formal) level, in particular, in the presence of national images, symbols, archetypes, placenames. Among the regular features, it is worth noting the mode's immersion in ethnic memory, pre-Christian mythology, conspiracies, ritual performances, the presence of a folklore layer in poetry, a symbolic subtext, and archetypal content.

In poetic speech, the aesthetic value and the artistic idea are revealed, for example, through an image. National images are peculiar eidological markers that, at the poetological level, show the concept of "national identity" and appeal to the national identity of the author and reader. That is, these images are their cultural manifestations. Many poets are characterized by the formation of imagery according to ideological and national needs. The key concept here is Kazakhstan, and Kazakhstan is the dominant symbolic complex of lyrics. Together they form an integral picture of the life of the Kazakh people. The functioning of the Kazakh-centric images in literary texts indicates their presence in the consciousness of poets, and, therefore, the firmly established national identity of the authors.

Poetry, containing a modus of national identity, also has a strong poly-social subtext. These works include specific references to Kazakhstan: placenames, personalities, various categorical features of the Kazakh ethnic group. The folklore and ethnographic foundations of the imagery of contemporary works should be emphasized. The appeal to folk sources, in particular to folklore, is quite logical, because a centuries-old experience of the existence of the people lies in folklore. Symbolism, as one of the forms of expression of the author's intention, is considered to be the literary and aesthetic dominant of the textual interpretation of the modus of national identity in a work of art. In symbolism, the essence of the national spirit and the national specificity of literature are manifested. National symbolism embodies the system of ideas, views, and beliefs that the ethnos has developed over the centuries; they form the ideological basis of its life, culture, and spirituality. The system of such images creates a peculiar national – symbolic meta-discourse. National symbolism as a sign system is aimed at expressing and shaping the national identity of the people, their worldview, their picture of the world.

The writer's worldview is formed due to many factors, among which the environment dominates, in particular, the region (the "small" homeland), where he grew up, learned to perceive the world, and realized himself as a person. In consciousness and the subconscious, a territory is formed thanks to specific images. It is reflected through placenames, which are peculiar documentary facts in the outline of a work of art, where they mark the national specificity of these poetic texts. The lyrics containing the modus of national identity are full of ethnocultural archetypes. They appear as one of the artistic categories of the poetic text and come to light in several nationally modeled images. Also, the same pictures in different contexts may explain different archetypes. Among the determinants, the modus we are studying in poetic texts is the Archetype of the genus, the Archetype of the World Tree, the Archetype of the home, the Archetype of the mother, the Archetype of the Word, etc.

## Conclusion

Consequently, a person who feels belonging to a particular national group and identifies herself with it identifies in this image in the world of globalization processes. National identity means self-determination and self-orientation of an individual in the world through the prism of the original culture of his nation, is an integral part of the process of formation of personal self-identity in society, is associated with the establishment of social relations

of a person in the structure of the nation with which it identifies itself. In this way, in the development of personality, the process of formation of cultural, moral and value orientations, ideals and norms of behavior inherent in the mentality of this nation, specific qualitative and quantitative changes in the self-identity of the person are carried out, that is, a peculiar process of self-assertion of a person as a carrier of the corresponding culture is carried out. The modus of national identity is realized in the lyrics thanks to the specific sensations and feelings of a lyrical hero, which are formed within the framework of motifs and images through archetypes, symbols, sites of the “small” homeland and the “big” Motherland, folk reminiscences, etc.

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**Bauyrzhan Z. Omarov** (Ph.D. in Philology, L.N. Gumilyov Eurasian National University, Kazakhstan) is a Professor in the Department of TV, Radio, and Public Relations at L.N. Gumilyov Eurasian National University. His main research interests cover development communication, media studies and society.

**Mukhidin B. Salkynbayev** (Ph.D. in Philology, Al-Farabi Kazakh National University, Kazakhstan) is an Associate Professor in the Department of the Middle East and South Asia at Al-Farabi Kazakh National University. His research program examines how media representations of gender, race, ethnicity, and self-concept.

**Torali E. Kydyr** (Ph.D. in Philology, Al-Farabi Kazakh National University, Kazakhstan) is an Associate Professor and Head of the Department of Turksoy at Al-Farabi Kazakh National University. Kydyr's areas of academic interest include print journalism, ethnography, and development communication.

**Gulnara I. Kuldeyeva** (Ph.D. in Philology, L.N. Gumilyov Eurasian National University, Kazakhstan) is a Professor in the Department of Translation Theory and Practice at L.N. Gumilyov Eurasian National University. Her research focuses on translation, literature, and cultural studies.

**Manshuk Z. Yeskindirova** (Ph.D., L.N. Gumilyov Eurasian National University, Kazakhstan) is the Head of the Department of Translation Theory and Practice at L.N. Gumilyov Eurasian National University. Her research interests include development, communication, disability, human rights, and citizen journalism.

**Zhuldyz K. Alshinbayeva** (Master of Education, L.N. Gumilyov Eurasian National University, Republic of Kazakhstan) is a Senior Teacher in the Department of Translation Theory and Practice at L.N. Gumilyov Eurasian National University. Her areas of academic expertise include user study, information literacy, and scientometrics.